

# IMPACT

Weekday Religious Education Quarterly

GEN070 / 287  
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Summer 1969/Department of Seminaries and Institutes of Religion, Vol. II, No. 4



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Every human being is born with the light of faith kindled in his heart as on an altar, and that light burns and the Lord sees that it burns, during the period before we are accountable. When accountability comes then each of us determines how we shall feed and care for that light. If we shall live righteously that light will glow until it suffuses the whole body, giving to it health and strength and spiritual light as well as bodily health. If we shall live unrighteously that light will dwindle and finally almost flicker out. Yet it is my hope and my belief that the Lord never permits the light of faith wholly to be extinguished in any human heart, however faint the light may glow. The Lord has provided that there shall still be there a spark which, with teaching, with the spirit of righteousness, with love, with tenderness, with example, with living the Gospel, shall brighten and glow again, however darkened the mind may have been. And if we shall fail so to reach those among us of our own whose faith has dwindled low, we shall fail in one of the main things which the Lord expects at our hands. (President J. Reuben Clark, Jr., CR, October, 1936, p. 114.)

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## TABLE OF CONTENTS

### EDITORIALS

<b>Faith in Christian Living</b> , William E. Berrett .....	2
<b>Faith in Faith</b> , Albert L. Payne .....	3

### THEME ARTICLES

<b>Faith—Antidote for Uncertainty</b> , Clyde DeGraff .....	12
<b>Faith—King of Powers and Queen of Virtues</b> , P. Kay Wuthrich .....	28

### CONTRIBUTIONS

<b>We Teach What We Are</b> , Bruce Lake .....	4
<b>What Makes a Teacher Effective</b> , Glenn T. Haws .....	6
<b>When You Teach My Child</b> , E. LV Richardson .....	8
<b>No Great or Small</b> , Gerald R. Johansen .....	10
<b>Do You Really Believe All That</b> , William James Johnston .....	16
<b>Individualized Instruction</b> , Garth Allred .....	20
<b>Self-Control Through Fasting and Prayer</b> , Gordon J. Vaughn .....	26

### PERSONALITIES

<b>Moroni W. Smith</b> .....	14
<b>William Cooke Smith</b> .....	15

**Impact: Weekday Religious Education Quarterly** is a house organ published by The Church of Jesus Christ of Latter-day Saints, Department of Seminaries and Institutes of Religion, B-346 Smoot Administration and General Services Building, Brigham Young University, Provo, Utah 84601.

Second-class postage paid at Provo, Utah 84601.

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# Editorials

## FAITH IN CHRISTIAN LIVING

**S**INCE the close of the last school year the cry has been raised afresh that religion has bogged down, that Christianity has failed, and that all mankind faces chaos and destruction. Those who have, throughout the years, courageously promoted and encouraged religious education might indeed have cause to question seriously the efficacy of religious instruction in the world or its value in preserving peace and good will among men.

Serious thinking will reveal, not that the teachings of Christ have failed, but that they have not been adequately taught. We vision nineteen centuries of Christian instruction and fail to measure the actual instruction to each individual or to each generation.

A single generation, unschooled in the truths taught by the Master, might well bring civilization to the brink of destruction. A single individual devoid of love for God and fellowman becomes a constant

hazard to the peace of mankind. The conditions of the world today reflect a general dearth of love for God and fellowman—a dearth of religious instruction for mankind generally. They bear sharp witness to the laws of life—to the necessity for Christ—to the importance of constant efforts in religious education.

It is when we turn to those of our neighbors who have deep religious convictions, who have tested Christianity by living it, that our faith in mankind takes new roots. It is encouraging that Christ-like people are still being produced, that individuals are still responding to His teachings by nobler living.

Teachers of religion should face a new school year full of confidence in the value of their labors and with full determination to spread the Gospel of joyous living.

W. E. B.

(From **Week-Day Religious Education**, published by the Dept. of Ed. of The Church of Jesus Christ of Latter-day Saints, Vol. 3, No. 3, Sept., 1939, p. 3.)



## FAITH IN FAITH

**A** service club was organized in a high school; but after functioning only a few years, it deteriorated until its operation was a disservice to the school and the community. Its last remaining activity, an annual rotten egg fight between boys of the junior and senior classes, spilled over into "egging" the houses of selected faculty members. It was not the original intent of the club to do these things—they were not included in its planning or purpose—but somehow their activities took that direction.

Many aspects of life give evidence that what one plans to do often has little relationship with what he actually does. Teachers frequently find that lesson objectives and content have little relationship to each other and that what eventually happens in class is far different from either.

One fundamental objective of every course in religious education is that it should kindle, promote, or encourage faith in Jesus Christ. Again, we may be guilty of involving ourselves with so many trimmings and trappings that we fail to reach this objective. Explanations, definitions, examples, interpretations, exhortations, and moralizations do not necessarily produce faith in the Savior. These are only **about** faith in the same sense in which we often teach about scripture or about something else when we are dealing with peripheral matters.

Our tendency to be satisfied with such substitutes for teaching faith in Christ may

result from the false assumption that knowledge plus emotion equals faith. We may tend to think that having dealt with truth and having aroused some feeling about it, man's role in promoting faith has been accomplished. Faith, however, is different from either knowledge or emotion and is not always a product of them. Emotions may evidence emotional sensitivity rather than spiritual awareness, dedication, and strength. They may be largely sentimental rather than from the Lord. Emotions may swell up and overflow; they may motivate fantasy and evidence sympathy, leaving the person satisfied with his own internal experience and therefore quite removed from the world or faith. Such an emotional experience runs the danger of giving the person the illusion that his feeling about faith is faith.

Knowledge and emotion lie on the periphery of faith like concentric circles around a bullseye. They may well lead to the conclusion that other people have faith or that to have faith is good or that there is power in faith—a kind of faith in faith. Knowledge and emotion may arouse hope, but hope and faith in faith fall short of and are different from our objective to promote faith in Christ. If young people are to have faith, they need to have simple and immediate experiences that substantiate the hope which our teaching may engender. They may then experience the gift of faith.

A. L. P.

**WE  
TEACH  
WHAT WE  
ARE**

**Bruce Lake** N. Utah, S. Idaho District Coordinator

**W**HAT will my students remember twenty years from now? When a teacher asks himself this question, he arrives at a moment of truth. The answer, perhaps, lies not so much in acquired information as in an attitude about life and an appreciation for the good and noble in mankind. One truth, however, stands paramount—that one cannot be an effective teacher unless he is first and foremost an admirable person. The precepts one attempts to teach are not nearly as effective in inspiring students to live righteously as the example one sets.

A teacher is teaching every moment of every day regardless of his class schedule. As students come for classes, socials, or merely for conversation and relaxation, they observe the teacher consciously and otherwise. He radiates his own life to them in all that he does, and no doubt some of the best teaching occurs outside the classroom.

### **Mutual Stimulation**

The average student comes to a seminary or institute because there is an environment, a feeling, a "spirit of the place," which makes him feel at once a warmth, a security, and a sense of belonging. It is true that his fellow students can and do contribute to this atmosphere, but the overall tone and influence is determined by the teachers and the men in charge. Confucius expressed the same thought in other words. In discussing the four basic principles of education in his "Treatise on Education," he said that the fourth principle is mutual stimulation—"letting the students admire the excellence of other students" and the teachers. In contributing to a little book entitled "College In a Yard," a summary of feelings of Harvard graduates about their educational experiences at that school, the late President John F. Kennedy stated: "The real meaning of Harvard is not in the buildings but in the teachers and the students and the interrelationships between them." Commenting further on one of his greatest teachers, the late president said: "Professor Halcombe's greatest impact was not in his erudition but in his personality and character."

### **Grow Constantly**

There are great differences in effectiveness among teachers. Variations in methods, personalities, and philosophies are healthy—indeed, necessary. But should we not work to eliminate gradations in effectiveness? The following quote is from Dr. Earl V. Pullias of the University of Southern California.

All that the person knows and is learning; all that he is and is becoming—the vitality and well-being of his body, the freedom and flex-

ibility of his mind, the basic concerns and quality of his spirit—are important to his teaching skill. . . .

All of this is to say that the most fundamental principle of all we have considered about excellence in teaching is that if the teacher would effectively fulfill his role as a teacher, he must constantly grow in greatness as a person.

(Earl V. Pullias and Aleene Lockhart, **Toward Excellence in College Teaching**, Dubuque, Iowa: W. C. Brown Co., 1963, pp. 43-44.)

All of this brings strongly to mind the words of the adage, "What you are speaks so loudly that I cannot hear what you say."

Although the scriptures were not written as texts for teaching methods, we find much in the wisdom of the prophets which has directed application to the teacher. The words of Micah have special significance when considered in relation to the teacher's life. "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? (Micah 6:8.) Here our attention is focused, not on the subject matter, but on the life of teacher. Another passage which points out the importance of continual growth as a person is the statement from Proverbs, "For as he thinketh in his heart, so is he." (Proverbs 23:7.) The teacher is only what he thinks—the sum total of his thoughts. He may be able to fool some of the students for a short time; but over the months his true character will show itself, be it righteous or otherwise. His life proclaims a message, whether good or bad.

### **Qualities of Character**

In the Doctrine and Covenants we find beautifully outlined the qualities of character toward which every teacher should be growing. These attributes are faith, hope, charity, love, virtue, knowledge, godliness, humility, and diligence. (See D&C 4:5-7.) Obviously, teachers do not possess all these qualities in the same degree, but each should be in the process of growth toward improving their weaknesses.

President David O. McKay has stated:

To live an upright life, to conform to high ethical standards is the responsibility and duty of every teacher in the land. Greater even than this is the responsibility of the religious teacher. The religious teacher's profession is higher than that of the teacher in the common school; for, in addition to his belief in the efficacy of ethical and moral precepts, the

**T**HE world we know is becoming more and more mechanized as an ever increasing number of tasks are being assigned to computers. Within certain limits computers are able to respond accurately to any problem for which they have been programmed. Human beings (including teachers) are like computers in this respect. There is, however, a very important and significant difference between a computer and a man—the computer must be programmed by some external source (the programmer), but man has the power to program himself to achieve his goals. If teachers are properly programmed, they can be effective. We cannot merely push a few buttons and pull a few levers to accomplish this. More often than not it involves honest introspection, fasting and prayer, and constant, conscious effort. It also involves a knowledge and awareness of what makes a teacher effective. It is on this area that the spotlight will now be focused.

Dr. Arthur Combs of the University of Florida has done extensive and most revealing research in the area of what makes a person effective in the "helping" professions. One of the first and most significant of his findings was that a person's effectiveness had little to do with his knowledge of subject matter or teaching methods; that is, the ineffective person's training in subject matter and methods was just as good as the training of the effective teacher! Obviously, a teacher who does not know his subject nor ways of teaching it cannot be completely effective; but what Dr. Combs shows is that these two ingredients alone do not spell success.

What, then, does make the difference? Dr. Combs found that success or failure was determined largely on the basis of human belief! What we believe, how we feel, and what we think "programs" us for a response to each situation. It is our response to our students and to classroom situations that determines our effectiveness. We must also have an awareness that what we do is not nearly so important as the **message that our beliefs and actions convey to our students.**

A perfect example of this principle is the little story of a kindergarten boy who, upon entering his classroom the third day of school, failed to recognize his teacher in her new clothes and hairstyle. He quickly left the room and was later found wandering in the halls, lost and crying. He did not know his room number, could not remember the teacher's name, and was crying so hard he could not tell his grade. The supervisor who found the boy took him around the school, room by room. When they finally entered the right room, his teacher looked up and said, "Why Joey, we're glad to see you! We

were worried and wondered where you were!" The boy ran into her open arms. She bent down and dried his eyes and gently led him to his seat. She had made a friend for life. You see, she conveyed the message that she thought little boys were important! Thinking boys were important had "programmed" her for her spontaneous response to the situation. On the other hand, if she had thought supervisors, rules and regulations about tardiness, or lesson outlines more important than little boys, how different her response might have been!

## Two Viewpoints

When Dr. Combs discovered that personal beliefs made such a difference in the effectiveness of teachers, he began to delve deeper into this area; and his search became even more fruitful. He found that people basically have two viewpoints from which they look at others—the external and the internal. The external view sees others in terms of one's own personal feelings, while the internal view attempts to see through the eyes of others, that is, with **empathy** or **sensitivity**. The teacher says "I told him it was easy, but he wouldn't even try!" This is an external view. To this the student may react by saying to himself, "If it is easy and I try and fail, then I will appear stupid!" If he tries and succeeds, there is no sense of accomplishment. The thing he did was easy! The internal view may, on the other hand, cause the teacher to say, "I know it is hard, but I think you can do it!" If he fails, he has not lost face; if he succeeds, what glory to him—he did something that was difficult.

We are slowly coming to understand that the breakdown in human communications is largely dependent on our inability to see how things look from the viewpoint of the other person. If you tell a fifteen-year-old delinquent who has learned from numerous experiences that no one loves or cares about him that you like him, he may call you a filthy name. He does this because all his experience has taught him that nobody likes him. From his point of view, you are either lying or making fun of him.

The truly effective teacher, then, is more concerned about other people than about himself. **He teaches people, not lessons.**

Remember the worth of souls is great in the sight of God. . . .

And if it so be that you should labor all your days crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D&C 18:10, 15.)



# WHAT MAKES A TEACHER EFFECTIVE?

Glenn T. Haws  
District Coordinator, Seattle, Washington



## Capabilities of Others

Once the importance of personal beliefs was discovered, other closely related areas were soon recognized and identified. One of these was related to what we as teachers believe people are really like. Here we are dealing with our basic view of other human beings and their latent capabilities. If we consciously or unconsciously lack faith in the abilities of those whom we teach, our teaching will reflect these doubts. If we feel that some of our seminary or institute students lack the ability to succeed in true gospel living, we may then not allow or influence them to succeed. Our negative attitude has a negative influence in their lives. If, however, our attitude is always positive toward everyone, demonstrating the deep personal faith we have in the ability of the human heart to change, an intangible "aura" surrounding our persons and permeating our teaching will then have a positive effect upon our students. If our attitude is "I know you can—I do not know whether you will, but you can—" we are much more likely to achieve success in our teaching assignment, whatever it be.

## Friendly or Unfriendly

Closely related to our belief in the capability of others is our view of people as basically friendly or unfriendly. Our attitude toward this important human quality greatly advances or hinders our effectiveness. We all enjoy being in the presence of a person who is genuinely interested in us. Interest on the part of a teacher is felt to be more genuine when he has a deep faith that other people are basically friendly and that his friendliness will be reciprocated.

What is our belief in the human quality of dependability? Do we assume that other people will fulfill their commitments and that they are reliable? Of course, we will occasionally have our disappointments; but we will do well to remember that it is just human nature to want to live up to someone else's expectations. The effective teacher will radiate a quiet confidence in the basic integrity of others.

## Worthiness

Another area to be mentioned with respect to our view of others concerns our belief in their worthiness—whether they are worthy of our love, our trust, and our confidence. As teachers of the gospel, can there be any question in our minds concerning this attitude? Are we not all brothers and sisters and children of the same Father in heaven? Is there anything more precious than any human soul? Can the dignity of a human being be questioned under any circumstance?

Continued on page 24

# When You Teach My Child...

**H**E knows he is a child of God—a relationship not greatly unlike that which exists between him and his parents. He is also aware that his father and mother are children of their Heavenly Father and that they, too, must learn and do many things before they can achieve the perfection which he had earlier attributed to them. This is the goal of all God's children. Our son knows that his parents make mistakes, even if not intentionally; yet he is cognizant of their desire to help him grow Godward. He does not really expect them to do for him those things which he can better do for himself.

This son of ours has learned to control many of his desires and appetites and, generally, to conform to the accepted mores and behavioral patterns of his immediate culture. We think he has an increasing awareness of some uniqueness of his own personality. Like others his age, he is turning more and more to his peer group for direction, which sometimes causes him to challenge mildly some of the advice of his parents. He finds considerable activity in nonfamily environments which tends more and more to take him away from family surroundings and the supervision of his parents. He has learned to make many important decisions with only limited reliance upon us; that is, he now accepts more impersonal direction. He has developed considerable interest in heterogeneous relationships. Being very much aware of attractive and popular girls, he also wants to appear attractive and popular to them. Getting their attention may, at times, seem more important to him than listening to the teacher's message. Even though he has faith and confidence in his Heavenly Father and in his family, he still is not

always happy with the decisions we sometimes make concerning him. Many of his goals that were once taken for granted by him and by us are now receiving new consideration.

He needs to explore for solutions of problems beyond his home; and you, as one of his teachers, may be one who can do much to help him resolve his current dilemmas: "How can I be certain of anything?" "Did Joseph Smith really see the Father and the Son?" "Is it necessary that I go on a mission, or is this just expected of me by my family and the bishop?" "Is the so-called new morality really the same old immorality as I'm told?" "Is keeping the Word of Wisdom so important?" "Is the payment of tithing and offerings as necessary as parents and the Church seem to think?" "Why am I expected to behave differently from the way the youth of the world generally behave?" These and numerous questions like them, some of which are not discussed with parents, are competing for a place in his thinking.

We cannot resolve all problems for him, nor do we want to. Even though we know he loves and respects us, some of our responses no longer go unchallenged. He receives ideas, admonitions, advice, and direction from numerous and various sources. Perhaps he even has no serious doubts about our collective desires to help him; yet he is aware of the lack of consistency in all our efforts in this direction. In large measure, the decisions are still his to make, which is as it should be. As his teacher, please don't give him cause to question your integrity, your faith, or the sincerity of your personal convictions.

Now I do not want to tell you how to do your job, but I am interested and concerned. I do

**E. LV Richardson** Director Institute Curriculum

have some thoughts on how I would like our son to be when you have influenced him through your abilities and wisdom. I hope this new experience with you, added to those of his home, will help him to achieve the qualities that will make him a capable member of our Father's kingdom as well as a qualified agent in sharing in the responsibility of subduing the earth.

As his teacher, love him—not as do we his parents, but as a genuine friend interested in him as a person in many ways unique. Be aware of this uniqueness, for it may be here that he can make his greatest contribution to your class and to the world. Help him to value himself as a worthy person with characteristics that tend to set him apart from others—set him apart only because his approach, his vision, or his understanding may be somewhat different. Let him feel that you are concerned and that you have a sincere desire to assist him in his struggle toward success. At this time he may appear selfish and much concerned about his own happiness and growth, but is this so unusual for a teenager or for any of us? We can learn to be concerned for others only as we feel concern for ourselves. This was the Savior's message when he admonished man to love his neighbor as himself.

Let him know that you have a testimony of the gospel, but provide him an environment wherein he can develop an awareness that subjective feeling may not be a lasting substitute for objective fact. We want him to know that it is necessary to put forth genuine effort to obtain a knowledge of the gospel. I suspect that a part of your task as a teacher is to direct him to sources where he can find help in acquiring this

knowledge. In your efforts to motivate his search for truth, lead him through positive, wholesome, and optimistic channels so that he may enjoy the guidance and inspiration of the Holy Spirit. He will find enough negative influences on his own. It is not necessary always to shield him from that which is contrary to the teachings of the Savior, but neither need you emphasize its existence. Help him to understand that the intensity of conviction may not be the final truth. We do not want him to confuse unfounded legends and superstitions with the real truths of the gospel messages.

Do not give him all the answers. Support his awareness of the fact that we have modern prophets who can and do continually receive revelation. In accepting this, he will recognize that "not all the answers are in as yet." In his home we have found that it is much safer to say, "We don't know—but let's find out together" than it is to give some answers that later may turn out to be indefensible. It has truly been said, "Faith is not usually undermined by those who don't have all the answers, but by those who think they do." Elder John A. Widtsoe suggested that wise men should not throw the Church overboard because they have not been able to satisfy themselves concerning every principle of the gospel, but that they should wait and seek until answers are forthcoming. We would like to have you help our son develop a faith built upon things which God has revealed so that he will have confidence and faith that he may obtain solutions for the unresolved problems for which he presently lacks sufficient answer. Is this not the spirit of the Lord's message given to the Prophet Joseph

Continued on page 25



## NO GREAT OR SMALL

Dr. Jerald R. Johansen Ogden Institute Instructor

It does not matter if the greatest thing for you to do be not in itself great. The best preparation for greatness comes in doing faithfully the little things that lie nearest. The nearest is the greatest in most human lives.

—D. S. Jordan

I should never have made my success in life if I had not bestowed upon the least thing I have ever undertaken, the same attention and care that I have bestowed upon the greatest.

—Charles Dickens

(Ezra L. Marlér, comp., **Golden Nuggets of Thought**, Vol. I, p. 101.)

**A**S a graduating senior at BYU eleven years ago, I received a letter from Brother Boyd K. Packer, then assistant administrator of the Department of Seminaries and Institutes of Religion, asking if I would accept a seminary contract "unassigned"; that is, would I go where they wanted me to go?

I answered that I would and anxiously awaited the assignment—wherever it was to be. When my contract finally arrived, it read TROPIC,

UTAH! We had lived in Utah all our lives and had never heard of Tropic! During the spring quarter break, we drove down to look over our new assignment. Tropic was a little town of about five hundred people, one or two stores, a service station, three major streets, and a combination elementary and high school. There was also a new seminary building with a few broken windows and a good crop of tall, healthy weeds. I was overwhelmed with disappointment at my first impression of Tropic! As soon as we returned to Provo, I made a beeline to Brother Packer's office at BYU. I said, "Brother Packer, because I've signed a contract, I'll honor it and serve one year at Tropic—but that is all."

I'll never forget Brother Packer for that personal encounter, for he had the penetrating eyes of a General Authority even then. He looked right into me as he said, "Jerald, we'll make no apologies for Tropic! You just strive to serve your very best."

After one year we were delighted to serve two years and would have served longer had we not desired to obtain further education. We left Tropic literally in tears and still remember it with a fondness and love unexcelled.

I mention this personal incident because Brother Packer would make "no excuses for Tropic"—he is that kind of man. He has a humanitarianism and an appreciation of simple, good things. In this respect he follows the example of the Savior.

The Lord has blessed some of us with interesting experiences in order to teach us this important lesson—that there are no great or small assignments in the Lord's work! He has been trying to teach us "It is not where you serve but how you serve!"

### **Attitude**

An important aspect of any assignment is a person's own attitude toward it. There is a story about a young man in the Near East who came to an oasis at the edge of town. Approaching an old graybeard at the well, he asked, "What kind of people dwell in this place?"

"What kind of people dwelt in the place from whence you came?" asked the old man.

"Ah! They were a bad and selfish lot," replied the youth. "I was glad to leave them."

"You'll find the same here," said the old man.

The old man tarried at the well, and later in the day another young man came to drink. Seeing the old man, the stranger put the same question to him, "What kind of people dwell in this place?"

Again the graybeard replied with the question, "What kind of people dwelt in the place from whence you came?"

Said the young man, "They were a fine lot—honest, friendly, hospitable. I hated leaving them."

"You'll find the same here," said the old man.

A loungee at the oasis who had heard both conversations challenged the old man, "How could you give two different answers to the same question?"

"My son," the wise man answered, "each carries in his heart the environment in which he lives. The one who found nothing good in the place from whence he came will find the same here. The one who found friends in his former place will find friends here. We find in people what we ourselves are prepared to see."

### **Have Constructive Outlook**

Since success in life depends upon mental attitude, the important thing to remember is that attitudes can be controlled. In fact, his mental attitude is one of the few things over which each person exercises almost complete control. The first requirement, therefore, for

one facing a new assignment is to have a positive, constructive outlook—believe that your talents and influence are needed in the new area and that many enriching experiences and opportunities lie ahead.

Although our administration is entitled to receive inspiration and guidance in the selection of our people for new assignments, we have our complete free agency and can either accept or reject the assignment. We either make or break the opportunity that is afforded us. There are no areas that are "greater or smaller" in responsibility and challenge—the worth of souls is great, wherever they are. The difference between the "good or bad" of one location over another is largely a matter of our personal view. A sincere conviction of the need for us and for the service we can give may change our view. The assignment to a particular place is not in itself a blessing—merely an opportunity for blessings.

### **Place Confidence in Leaders**

Positive thinking about assignments, especially in the Church School System, requires us to place confidence in our colleagues and leaders as well as confidence in our personal opportunity. The possibility of conflicts in human relationships is ever present, even within the Church and its school system. Our confidence in our leaders strengthens their confidence in us. Leaders are inspired, sustained, and strengthened by our confidence. Distrust, complaining, and fault-finding weakens the whole structure.

Our assignments, wherever they are in the world—at the Provo office in the shadows of the "everlasting hills," or at the fringe areas of the missions in England, Australia, or Hong Kong—should provide us with a great ego-satisfying experience. We are engaged in the work of the Lord!

Our responsibility in our various assignments in the Church School System is to improve on what we are now doing. Do we lack the ability—are we afraid of the responsibility? If we feel we lack ability, we should decide right now to develop it. Thus, we can fit ourselves better for our job. If we are afraid of responsibility, remember that fear will never bring us growth or success. Do not evade—face up to job requirements. Our confidence will begin to grow the minute we begin to think positively about what is required of us.

### **Emphasize the Positive**

The magnitude of our lives depends upon seeing ourselves and all we do in its positive relationship to others. We should emphasize the

Continued on page 19

# FAITH - ANTIDOTE FOR UNCERTAINTY

Clvde DeGraff District Coordinator, Columbia Basin



I shall never forget the clocklike regularity with which a certain older brother in the home ward of my boyhood would exhort the youth to "have faith in the gospel." I recall the empty, puzzled feelings I had when his counsel ended there. I always had the feeling that he could have gone on to answer the questions that are always in young minds—"Why?" and "How?" The youth today need to know that the position they are being asked to take is a reasonable, logical one. As teachers we must show students the "why" before we can even begin to consider the "how" of placing faith in their lives. I wonder how many of the youth we teach hear our efforts as exhortation to have faith while inwardly they are pleading for help in the "why and how" of the process.

Someone has described the condition in which the people of the world find themselves as one of "seasickness." Anyone who has been on a small craft at sea, which seems at one moment to be lifted to the height of a peak and at the next instant to be dropped to the depths of a valley, realizes the nauseating accuracy of that description.

## Faith Stabilizes

Faith in the gospel of Jesus Christ is the most effective antidote for this dangerously unstable feeling in life. It puts solid ground under one's feet. It provides the iron rod which is always there no matter how churned up the surroundings become, no matter how many around us are caught up in its turmoil. Once one has developed the stabilizing faith in the restored gospel, much of the time that is spent by the world in trying to determine what contributes to happiness can be spent in learning to live those principles which bring happiness. We who have exper-

enced some of life and the gospel know this important fact, but young people starting out in life may be without personal confirmation of it. It is important that we draw upon lifelike examples that will vividly demonstrate this to the youth.

A few years ago when LSD had begun to win great popularity as a mind-expanding drug, I was present on an occasion when a college professor revealed to a group of young people that he had become an avid disciple of the use of the drug. He went to great lengths to describe the benefits of such use. As I listened to him speak, I began to realize that what he was so excitedly lauding as the virtues of the drug were empty shadows and counterfeits of the self-confidence, assurance, and peace of mind that come to us through faith in the gospel. In order to test the depths of what these hazardous "trips" had really brought to this man in the way of knowledge that would contribute to happiness, I posed a question which Joseph Smith asked when he was confronted by the suggestion that there was merit in a certain counterfeit revelation of his day. I asked the question, "What did you learn from this experience?"

His answer came only after serious contemplation. "I learned that there is infinity," he replied. I suggest that the positive side of what this man valued as a superb piece of knowledge comes to our Latter-day Saint youth early in their family, Sunday School, and Primary experience, without the disastrous possibility of being "hung up" on a mind destroying "trip." As I questioned him further it became obvious also, that (in contrast to that which comes through faith in the gospel) this bit of truth was without depth or relationship to other truths.

The experience impressed upon me the fact that faith in gospel principles reveals an understanding of life that many spend a lifetime walking devious and dangerous paths to find. This is an urgent "why" for the youth of the Church to feel deeply concerned about faith in the gospel.

### **Faith is Reasonable**

Illustrations from life must be employed to teach that the position of faith is one which is reasonable and is defensible. The following incident will demonstrate the point:

Several years ago on a western university campus, a college professor took great delight in depreciating the testimonies of a number of "Mormon" students enrolled in his class. At the beginning of the course, he inquired: "How many of you have testimonies that Mormonism is true?" When the students raised their hands, he challenged them by asking: "How do you know? Can you prove it? Take out your testimony and show it to me! Can you bisect it? Can you put it under a microscope and observe it? I challenge you to prove it to me."

Seated in back of the room was a young returned missionary. When the professor offered his challenge, this young man waved his arm with enthusiasm in his desire to tell the professor and the class how he knew the gospel was true. Just then the bell rang, bringing the class to an end.

The professor walked out of the room and proceeded to go to his office across the campus. The missionary followed as did several members of the class. The returned missionary called to the professor to wait and in the presence of the class members said, in effect, "You probably feel pretty smug about shaking the testimonies of these people; but I hear that you have been having some real problems at home."

Immediately the professor grew indignant and replied, "What makes you say that?"

The young man replied, "I hear you don't love your wife any more."

"What do you mean?" shouted the professor, "I'm very devoted to my wife."

"Prove it," said the student. "Can you take out your 'love' and show it to us? Can you bisect it? Can you place it under a microscope and show it to us?"

The professor walked away. He did not mention the subject of testimony in his classroom again.

### **Science Strengthens Position of Faith**

There are numerous developments in the

world of science that serve to strengthen the position of gospel faith on a scale of reasonableness.

Several years ago, Life magazine published two articles summarizing work on the control of the mind through chemical and electrical means. These articles revealed not only some rather startling results in the change of conduct on the part of animals, but also the change of attitudes on the part of man. By knowing what part of the brain to stimulate, man could make a peaceful animal rage; and man's pattern of conduct could be short-circuited. If man in his short sojourn on the earth has acquired such knowledge, how absurd it is to question whether the infinite mind could answer prayers, reveal truth, lead the faithful by impressing their minds!

Though unseen, radio and television waves are all around us. They transmit sounds and images that can bring us information in an instant. The Doctrine and Covenants had long ago told us that the Spirit of Christ was everywhere present and that, among other things, it conveyed light and truth. Which is more reasonable in such an age, belief or skepticism?

Illustrations from lifelike situations and the world of science will help us in our endeavor to establish faith in the gospel as a reasonable guideline for life, but teaching stopped at this point is teaching only half finished. There must be the crucial element of personal experience.

### **Youth Need Spiritual Experiences**

I recently observed a young missionary who was having outstanding success in working with a seminary-age group of young people in a ward. I was, of course, interested in why this elder made such unusual progress in motivating youth where others had only met with the "usual" reaction from the young people. I was about to chalk his effectiveness up to a particularly dynamic personality when I realized another critical element was being employed. After talking to a group on one occasion, he turned to me and said, "These young people are starved for spiritual experiences." As we talked he related how, when a person taking the discussions was having a particularly difficult time making progress, he would go to a group of the youth, tell them the problem, and ask them to fast and pray in behalf of the investigator, even though they did not know the person. The results of this kind of personal experience involvement with the Spirit of the Lord in a real life problem taught more vividly the strength of our position of faith in the gospel of Jesus Christ than any classroom illustration. The carryover into

Continued on page 31



#### MORONI W. SMITH

**M**ORONI W. SMITH is active! Not only is he active in the broad exploration of the cultural and religious aspects of life, but in his ability to empathize with others. His emotional sensitivity and his rare ability to know the thoughts and feelings of others make it possible for him to respond deeply and heartily to life. Students who knew him well realized that he participated vicariously in their activities; and those who have seen his life know that whether it was a play, an operetta, a song, or an athletic event, M. W. Smith was in the game all the way. Those who had the privilege of sitting in his class sat at the feet of one who loved the scriptures and had the ability to tell scriptural events in a practical, down-to-earth, honest way, as if he had been an eyewitness and had felt and thought as the person did whose story he was telling. Through these abilities he was able to draw from the scriptures and to place into life a depth of meaning known only by a few people.

The things which interest M. W. most about the Church are its doctrines, its spirit of brotherhood, and the wholesome activities in which, from his earliest years, Moroni has participated. For thirty years he and his wife, the former Lena Poole, were organist and chorister in each of four wards to which they belonged. They produced many operettas and sacred cantatas with ward choir members. In so doing, they taught many to express their love for the gospel in music; and many have gone forth to bless

others, having first learned the joy of singing and the inspiration of music at the hands of the Smiths. They have also produced nine group dramas which were presented as part of graduation programs in Richfield, Utah; the Manti Temple Jubilee in 1939, which played for eight nights; the Sevier County Centennial Pageant in 1947, which played for two nights; and the 1942 Relief Society Pageant for his stake, which later was produced in four other stakes.

M. W. Smith, the son of Bishop Jesse N. Smith, Jr., was born at Colonia Pacheco, Chihuahua, Mexico. Of his father who died in Moroni's midteens he said, "he was the smartest, bravest, most upright man in the world."

Moroni enlisted in the army from Parowan, in June, 1917. Upon his return to civilian life in 1918, he returned to Parowan; and, having nothing to do, he found his way to the library where he read an article which offered the possibility of earning one's way through the Agricultural College in Logan. Placing all the money he had saved in his mother's account, he borrowed money from the local bank for tuition and entered college. He earned his way through by milking cows. He graduated from the Agricultural College in Logan in 1922 with a major in agronomy and a minor in education. Following graduation he taught in Moroni and Richfield high schools for five years and then entered the seminary program. His seminary experience included nine years in Hyrum, nine years in Richfield, and teaching in the Provo-Orem area from 1948 to 1962 when he retired. M. W. received his master of science degree from Brigham Young University in 1932 with a major in religious education.

When M. W. entered the schoolroom in Moroni, where he was to begin his teaching profession, there was a picture over the desk of Sir Galahad with his horse. This somehow reminded Moroni of Tennyson's statement: "My strength is as the strength of ten because my heart is pure." This became an inspirational motto throughout his life. He now feels some embarrassment as he sees school people making demands for more money, as if their love for the profession and for children were less than their concern for temporal affairs of life. He said, "There is a cause to be expressed, a message to be given, ears and hearts to hear. This is the dedication and opportunity of teaching."

Moroni's love for life and his conscientious dependability make him remembered fondly by those who have been privileged to learn the gospel in his classes.





### WILLIAM COOKE SMITH

**D**ID you ever hear of a person who regularly attended school in a crib? William Smith did! His parents taught school in Mexico; and William's mother took her young child to school, where the children vied for an opportunity to tend him.

William Smith was born in Colonia Pacheco, Chihauhau, Mexico, June 1, 1889. When he was seven years old, he moved to the Mormon community at Colonia Dublan in Chihauhau, where he grew up on a farm. The frontier, with its pioneer spirit and hardships, lingered long in the Mormon colonies in Mexico; and William Smith learned the discipline of hard work and the dependability required in cooperative endeavor. He also learned to love music and beauty.

As a missionary to Mexico, his special duties were to prepare conferences and programs for the entire mission. Here he was able to use his singing ability to great advantage. The Mexican revolution broke out while William was still on his mission; and upon his return home, he found the saints in the colonies living under trying circumstances.

Guy C. Wilson early recognized William's intellectual and musical talents and intervened to make it possible for him to attend school. Before he was able to do so, his father died; and the saints were driven from the colonies into the United States. William and his widowed mother made their way to Snowflake, Arizona, where he was employed in the mercantile business.

As soon as he was able, William went to Flagstaff, Arizona, to attend normal school. Al-

though it was a Catholic town and a state school, he soon made himself known in the college and community as one who loved to sing and who had the ability to help others enjoy music. While there he won first prize in an oratorical contest and second prize in the declamation contest of the school. He graduated from the normal school in 1915 and became principal of a two-teacher school in "Joe City," Arizona.

At that time the Snowflake Academy offered William a position if he would graduate from college. He went to Provo, became a custodian, and attended the BYU, graduating in 1917. Following graduation he returned to Snowflake Academy to teach. Here he met and married Fern Eyring.

Four of the fifteen months William was in the armed service in World War I were spent attending a French university. Two months after his discharge he was appointed bishop of the Snowflake Ward. He presided in this position for thirteen and one-half years. During these years he had 100 percent ward teaching every month and for six years did not lose a single boy of Aaronic Priesthood age.

It was not long before Adam S. Bennion recognized William's talents and appointed him teacher at the Snowflake Seminary. Here and later in Pleasant Grove he faced many problems. His inclination to improve and beautify the landscape as well as the lives of people was soon felt, and both communities responded to his inspiring and artistic leadership.

During his teaching career he composed and produced fifteen pageants for graduation exercises and had a reputation for perfection in his presentations.

In Pleasant Grove he became Sunday School superintendent, a member of the high council, and, finally, a member of the stake presidency.

One of the highlights of William's life was the twenty-five years of service he gave the Boy Scouts of America. He served as scoutmaster and district chairman in Snowflake and Timpanogos districts as well as council member in Arizona and Utah. He assisted with scouting in the Los Angeles Stake and with cub scouting in the Timpanogos Stake.

Within a few weeks of his retirement from teaching, William was called and set apart as a temple worker. Since that time he and his wife have spent a year in the southern states as full-time missionaries. Brother Billy's life has indeed been a wonderful example of one who loves beauty, the gospel, and the Lord.

# DO YOU REALLY BELIEVE ALL THAT?

**William James Johnston**

District Coordinator, Calgary, Canada

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**O**NE delightful afternoon in early May when nature was giving every indication that spring really had arrived on the Canadian prairie, the phone rang at the Calgary Institute. "Good afternoon, LDS Institute of Religion, Brother Johnston speaking." The young lady on the other end of the line invited me to participate with three local clergymen in answering students' questions regarding the relevance of religion in today's society. From this innocuous beginning an interesting yet disquieting experience resulted.

Upon arrival at the school a few days later, I met the other participants and found them to be a very interesting trio. We were ushered into the assembly room, and, when everyone was seated, the class president introduced the panel members: Father . . . . ., Pastors . . . . . and . . . . ., and Brother Johnston.

The questioning began, and the first hour went by with each of the panelists answering about an equal number of questions. The questions the students asked were penetrating, showing a degree of real maturity. As the process continued, the panelists repeatedly responded by giving answers they seemed to feel the students wanted to hear. The three men representing the dominant churches openly indicated they were not willing to be critical of one's right to "experience more" through the use of drugs; to drink, smoke, neck, pet, have premarital sexual experiences, use contraceptives—the whole gamut of perversion and sin! When an oppor-





tunity presented itself, I explained the code of conduct that the Lord has indicated should be lived by people who claim to be his followers. A beautiful and sincere girl then asked, "Brother Johnston, do you really believe all those things?"

"Yes," I said, and with a desire to give her direction, I told her why she as a Christian should have these same convictions and standards.

At the conclusion of the program, twenty or thirty young people remained to question me further. They were eager to learn more about the guidelines taught to the young people in the LDS Church. These vibrant adolescents did not want to be allowed to run wild. They did not want to participate in the negative and sensual experiences of life. Nowhere, however, were they hearing the correct way of self-control, the meaningful Christian way to live! They were not being warned of traps to avoid! Their parents, apparently, were lax in this respect; teachers, following school policy, were noncommittal; and now, their own clergy were, in effect, giving them "permission" to explore and experiment with life in all its sickness and perversions. That, however, was not what these students needed or wanted!

Most youth want the good, not the ugly; they want the best, not something that is second rate. Young people sometimes settle for the inferior, thinking it to be the expected and accepted way. They do not find sufficient encouragement from weak or irresponsible adults to assist them in making right choices.

As teachers in the Church School System, each of us has the challenge, not only to teach the Lord's plan, but also to make it directly applicable to situations which may and do confront our students.

### **Be Aware of Problems**

What steps can teachers take to meet this challenge? First, we must be increasingly aware of new problems that face the youth we are teaching. One young seminary teacher reported how shocked he was to learn of the changes that had occurred in the teen-age world—turmoil, pressures, and temptations of which he had been totally unaware just five years before, when he was in his teens.

There is a lack of real awareness on the part of some Church school teachers regarding the problems of the students' world. We need to be informed—read about student problems and unrest; talk with other leaders and teachers of youth; attend classes and lectures which deal with the subject; do some research regarding the most critical youth problems in our individual communities; talk to police officers and

judges; interview social workers; be aware of school demands and programs which affect our youth.

### **Establish Trust**

Another way to know the problems and needs of young people is to be invited into their circle. Let them tell us of their concerns. They will confide in us more readily if we have first built a relationship of trust. Trust is easier to establish if students know we have worked to inform ourselves of the problems of their generation. Now is our golden opportunity to **listen** to them. Are we really concerned about them? We say we are. We put in the time, make the appearance; but do we love young people enough to pay attention to what they are saying—doing—acting out—implying by their behavior and appearance? It is easy to talk to the pretty cheerleader, the honor student, the bishop's son, the class leader; but how about those who are less endowed with beauty, brains, or social position? Do we listen to those who choose to wear bizarre fashions and extreme hairstyles? Can we guide and listen to the boy who acts like "Goofy's twin brother"? By doing some real listening, we can often learn how to help and to influence students—how to relate our lessons to their needs.

### **Discuss Current Problems**

Effectively handled class discussions dealing with current problems and concerns should be a constant part of our teaching. Just as the wise bishop brings the Savior's teaching of brotherhood into the field while working at the welfare farm, so the religion teacher helps his students see that Christ is as real today as he was two thousand years ago. In the classroom we can mentally walk in the Savior's footsteps as we review his life in Palestine, but it is equally important to show that Christ can be with youth on the asphalt of city streets, pointing the way for them to find real happiness **now**.

### **Show Concern**

The student is not concerned with our academic degrees; he is not concerned with our ability to quote passage after passage of chapter and verse; he is not concerned with how much we know—he is concerned, however, with how much we care! Our concern is demonstrated when we initiate genuine involvement and discussion on topics of interest relevant to students' lives. We can demonstrate why we believe all that the Savior taught. He has explained all the rules in the big "game of life." We must clearly indicate what the scriptures teach concerning situations which confront young people—what the scriptures predict will

be the outcome if a certain course of action is followed. In this way students can vicariously experience the consequences of both good and bad choices.

In showing his concern for each student and his awareness of life's complexities, a teacher has more success in establishing rapport when he indicates that he, too, has had to do battle with Satan. For example, he should admit that he also has had to struggle to learn to give 2½ minute talks, to bear his testimony, to greet strangers, and to do many other things. It may give students encouragement to know that their teacher has experienced these fears.

### Be a Good Example

If you "really believe all those things," you will incorporate the teachings of the Savior in extracurricular activities as well as in class. The wise teacher constantly seeks new ways to share experiences with those whom he finds in his tutelage. You will demonstrate your integrity by the example you set. At a convention recently, a member of the Church was sitting next to the visiting guest speaker. After noticing the behavior of a certain man present, the convention guest spoke to my friend. "You are a Mormon, aren't you?"

"Why, yes I am," came the reply.

"Don't you Mormons believe you were created in the image and likeness of God?"

"Yes, that is one of our beliefs."

"Well, then, why don't your people act like it?"

My friend was startled but realized there was much to consider in that gem as he contemplated the influence that he and other Church members had on other people. A phoney has always been easily detected by the young.

Some would have us believe that youth today are terrible. Admittedly, they do have their problems; but so has each generation. We live in a marvelous age and are blessed to associate with choice spirits. They, just like good race horses, possibly have been given a handicap—a little heavier load to carry in the great race of life. On the other hand, who has ever had better potential to receive the victor's crown? Who has been better fortified through the gospel against temptations that besiege them than the youth of today?

Yes, I do believe all that the Savior taught, and I want to share those teachings with my students. To recapitulate, I believe that in working toward this goal the following are helpful:

1. Learn of the struggles and problems that

face this generation.

2. Listen to what youth say, and heed what they imply by their dress, styles, and actions.
3. Relate Christ's teachings to youth's problems.
4. Share experiences outside the classroom.
5. Set a good example, and become involved in actual battle with the forces that seek to hinder the happiness and eternal well-being of youth.

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### NO GREAT OR SMALL . . . Continued from page 11

positive relationship—all of us have faults—determine to blind ourselves to other's weaknesses, to concentrate on their strengths. Coming into the Department should be, in one respect, like coming into a marriage—approach it with both eyes wide open; but afterward have our eyes half-shut when it comes to the faults of our colleagues. Like our own wives, our colleagues are not without weaknesses. Men and marriages are destroyed because of intolerance.

### Mistakes Can Be Steps to Success

Our attitude toward mistakes can either strengthen or destroy us. Show me a man who never makes a mistake, who never ventures anything, who always plays it safe, who is so ultraconservative that he does only the accepted things, and I'll show you someone who does not fully understand the gospel of repentance and the nature of growth. There is nothing wrong or bad in making a mistake through lack of knowledge, lack of experience, lack of considered judgment, or even lack of so-called fundamentals of human relations. Mistakes are just steps in everybody's normal learning process. If we outlaw human error, if we demand human perfection on this earth, we must also reject progress both in ourselves and in others.

"We'll make no excuses for Tropic—you just do your best!" Brother Packer's inspiring words apply to every position in this Church School System. It is our responsibility to prove that every transfer and every assignment can be the right decision, the right move, the right place—we determine this with our own attitudes. In each area we will find challenges and opportunities; we will find young people who need to be taught the gospel, who need direction and counsel. It is **how** we meet these challenges that is important, not where we meet them. Neither the Church nor the Church School System will ever fail as long as men do their best—when they live the gospel, respect and support each other and their leaders, magnify each office and calling, and effectively serve their fellowmen.

# INDIVIDUALIZE

**T**HE challenging task confronting the instructor of religion is that of instilling into his students those systems of values and patterns of behavior consistent with the gospel. The awesome nature of this task is revealed when one begins to realize the vastly different backgrounds from which students come and upon which the teacher must build a rapport before the teaching and learning processes can occur. Hopefully, those students whose values are far from gospel ideals will find in seminary a warmth and intelligence which will motivate them to reevaluate their principles. More often than not, however, the teacher's greatest successes in the classroom will lie in sustaining and bolstering the faith of those students who have already accepted to some degree the path of eternal progression.

The teaching process, then, becomes the process of persuasion through a dispensing of gospel principles—the instructor presenting to his students alternatives to worldly systems of values with which they are so forcefully confronted. Persuasion, however, requires energy. Energy may be mistaken for compulsion and domination; and it may indeed be, unless careful and thoughtful consideration is given to one's teaching objectives.

Consider for a moment these points relating to teaching:

1. God demonstrated his great love for his children and his confidence in them when he provided the knowledge of the gospel and then let them choose the way of eternal light and truth or of darkness and error.
2. God's plan seems to have been one of education for freedom.

And now remember, remember, my

brethren, that whosoever perisheth, perisheth unto himself; and whosoever doeth iniquity, doeth it unto himself; for behold, ye are free; ye are permitted to act for yourselves; for behold, God hath given unto you a knowledge and he hath made you free. (Heleman 14:30.)

Herein our role as educators is defined to a marked degree. We are to assist the students in acquiring a knowledge of the gospel by pointing out the beauty, peace, happiness, and strength which can come from living correct principles. Also, by way of warning, we must not neglect to show the bitter unhappiness and regret that come from choices contrary to the plan of salvation. Ours is the opportunity to expose to the young people of the Church a knowledge of the truths in the teachings of the Savior. Theirs is the freedom to choose between the alternatives once this knowledge has been imparted.

There is, however, no single approach in conveying a knowledge of the gospel. Our techniques must be as varied as our students. Therefore, the following categorical approach to the teaching process may prove helpful. These various types of students may confront the religious education instructor and will require appropriately different techniques of teaching.

## I. The Attention Seeker

In working with people many professional psychologists, social workers, and counselors agree that human behavior is goal directed. A person may not always recognize his own goal; but, nevertheless, it is the underlying motivation for action. A teacher can quickly identify the student whose goal is to attract attention. Usually such a student has been unable to find recognition from acceptable behavior and feels he must, therefore, seek attention from such social-

# D INSTRUCTION

ly unacceptable activities as clowning, arguing, and generally disrupting the normal flow of classroom activities. Some become ingenious in their creation of situations which deflect classroom activities and attention toward themselves.

## Example

Craig is a senior in high school. He is also the younger brother of a basketball star who has graduated. He has been less agile than his brother and not able to make even the third string in basketball. This was very disappointing to him. Having tasted the sweetness of fame vicariously from his brother's successes, he sought attention whenever and however he could. Seminary seemed to be an especially good place to find this recognition. He seemed to find pleasure in making a point of coming to class late, usually during a prayer or while someone was talking. He always made as much noise as he could. Never would he take his assigned seat when first coming into the classroom, and only reluctantly would he take it when the teacher persuaded him to do so.

After several unprofitable counseling sessions with him, the teacher explained in private that he was welcome in class as long as he abided by the rules. The choice, however, was his. He could choose between being on time and taking his seat at the beginning of class or having his released time denied. The next day Craig was on time but deliberately out of his seat. After the devotional the teacher called him to the office and said that it was clear he had made his decision, and he was free to find another class.

## Comments

There are at least three different alternatives

available to a teacher in a disciplining and teaching situation of this type.

1. The teacher can, through a counseling situation, determine the needs of a student and help meet them through selected class activities. (Operate projectors, etc.)
2. The teacher can control the situation by removing the student from the problem area. (Assigned seats, etc.)
3. The teacher can punish the student. (Public rebuke, etc.)

The most effective disciplinary action is the first, but it requires the most time and a certain ability in counseling. The least effective is the last, but it requires the least time. Because of the time element, teachers most often resort to the second or third system of control. In the case study the second alternative seems to be the approach used with Craig. It would have been easy for the teacher to give in and let the boy sit where he wanted and thereby break the established order. The teacher was right. Order is too precious a thing to be sacrificed to expediency. Even though not as effective as the counseling situation, this approach placed the decision upon Craig; and class order was maintained.

## II. The Hostile Student

This student is the most difficult to reach, to influence, or to persuade. He brings to the classroom the bitter antagonism acquired either from his home or from his own unpleasant experiences with personalities in the Church. Rarely does he understand that the gospel is a system of responsible love and principles. He does not often relate on an intellectual or spiritual level, but chooses, rather, the fires of emotionalism. He comes to class for a multitude

of wrong reasons—parental or ecclesiastical influence; the quest for easy credits, reflecting his frequent failure in the public education setting.

#### **Example**

Jody is a junior in high school. His father is not active in Church; he is not bitter but profanes and breaks the Word of Wisdom. Jody's mother holds several offices in the auxiliaries of the Church. The father expects Jody to succeed in the academics of seminary even though some principles strike directly at the father's way of living. While discussing an Old Testament lesson on types of governments, the teacher happened to mention the evils of communism. Jody raised his hand and began telling how the Mormons are against everyone who does not believe as they do. He referred to the persecution of the Mormons in Nauvoo and paralleled that historical incident to the Mormons now persecuting the Communists. "Some people are Catholics, some are Mormons, some are Americans, and some are Communists. What's the big deal?" were his comments. The teacher was calm and did not accept the challenge to argue. He simply stated, "I'm sorry you feel that way, Jody," and continued with the lesson.

#### **Comments**

There is nothing to be gained through argumentation, especially when a student or teacher is emotionally involved. The teacher was right in not engaging the student in a verbal battle. In dealing with students in this category, one must not depend entirely upon the formal classroom setting. Normally, only the personal and private contact and rapport established in less formal settings will lend themselves to attitude and value change. Here the teacher must expose to the student his faulty emotionalism, but this can be done only in the atmosphere of trust and mutual respect.

### **III. The Apathetic Student**

This student is marked by a lack of motivation on practically all useful levels. He frequently has low aspirations, often low intelligence, and shows a marked lack of energy.

#### **Example**

Russel has a difficult time writing and reading. He is very quiet and seems afraid to let anyone know he is around. He has accepted an assignment to pray as a part of devotionals, but is so soft spoken he can not be heard past the first row. He has shown some desire to be friendly with the teacher by frequently talking with him (after other students leave) about his plans for a mission.

#### **Comments**

Special attention that is not threatening could do much to help develop this type of student. A real danger is in giving him more attention than he can handle. This student must be led from his present status of low achievement to one slightly higher until a greater program of development is reached. Give him confidence through activities he can handle—operate the projector, pull the blinds, etc. Consistency and patience mingled with a genuine concern for the individual nature and traits of such a student will accomplish the most.

### **IV. The Self-styled Intellectual**

This is the student who is self-motivated but who yields to only limited direction from spiritual leaders. He feels that to be led in thought by someone or something other than his own conscience and intellectual processes is ethically wrong. This person often finds himself at variance with the General Authorities and takes pride in his own knowledge and supposed wisdom. He takes delight in playing the game of being "intellectual" and nonconforming and, therefore, in his own mind's eye, independent of others who should seek to guide him. It is interesting to note that all too often he makes decisions based on emotional involvement or prior commitment to a particular brand of philosophy and THEN sets about to gather evidence to support his position. Of necessity he must reject all evidence that does not fit his system of thought. The Lord has stated clearly his feelings regarding the learning of men.

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God. (2 Nephi 9:28-29.)

#### **Example**

Peter is an Oriental-American. His parents are not members of the Church but are sympathetic. Education has been greatly stressed as a means of personal development and upgrading social mobility. In the seminary class Peter is very verbal and argumentative, often wanting to deal strictly with issues of a conjectural nature. Frequently, his arguments convey high emotional involvement which raise a sigh of boredom and disgust from the other students less involved. Teacher baiting, a struggle for power over the teacher, is an



obvious goal. One day while discussing the coincidental events regarding the abolishment of polygamy and United States law prohibiting its practice, Peter's reply was predictive. "That revelation was one of convenience—not a revelation at all." The teacher's reply was as follows:

"This situation can be viewed that way if you want to, Peter. It can also be viewed as a true revelation. Coincidence—things happening at the same time—does not necessarily indicate that a casual relationship exists—that is, that one thing necessarily caused the other. (A rooster's crowing doesn't make the sun come up even if he believes it does.) In situations like the problem of the manifesto's being coincidental with federal laws, our faith in the lives and character of the prophets and the restoration in general will have to help us in assessing the truth of the matter."

### Comments

Once again the problem of dealing with a series of different situations is evident. The situation described in the case study is really symptomatic of deeper problems of the student. Solutions will not likely be found in the classroom; but here again the answers, if obtainable, must be sought on a one-to-one basis outside the battlefield.

These students must be shown that we must pattern our lives to the truths of the gospel if happiness is to be found. It is a foolish man who will try to mold truth to fit his way of thinking rather than to modify his way of thinking to fit the gospel. We have been provided with excellent directions for happiness in all that is contained in the scriptures and words of the prophets. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) Other things change and may come to nothing with the passage of time; but "truth," which the Prophet Joseph Smith defined as **knowledge** of things as they were, are, and will be, remains constant. Without knowledge, then, according to his definition, there is no truth. Those characteristics which will best aid us in our search for eternal truth will be found within the simple and basic teachings of the Savior—faith, knowledge, temperance, patience, love, humility, repentance, baptism, and the gift of the Holy Ghost.

### V. The Honest Searcher

This is the student who is well on his way to gaining a firm testimony of gospel principles. He has come to the awareness that for a testimony to exist, it must be constantly nourished.

He earnestly seeks to understand and relate the things he sees and hears and feels. This student comes to the class with the realization that the gospel is a system of correct principles that must be learned before progression and growth can occur. He has a healthy approach to his search for truth in that he starts with the basic principles of the gospel and the words of the living oracles as he understands them; THEN he seeks evidence to support these principles and attempts to correlate them with the vast amounts of information now available through modern science and technology.

It is obvious to this ideal student that the Lord has not revealed all things (he has revealed principles which are essential to salvation); and, where truths are not yet to be found through the revealed word, faith fills the gap. This student sees the unwise position of formulating hard and fast conclusions where little evidence is at hand. He knows, too, that it is naive to assume that all there is to be known is known at this time. He realizes that the more realistic position is one wherein he makes a commitment to Christ and his principles. By following the Lord and his servants—the leadership and direction which we teachers help to provide—he grows and develops.

In summary, then, and at the expense of probable oversimplification, these categorical student types have been presented to reveal some important functions in individualized instruction. As teachers we have the sacred responsibility of utilizing every means at our disposal to find the keys to the minds and hearts of our students. Again, ours is the responsibility to teach, to present, and to persuade; theirs is the freedom to choose—to grasp or to evade.

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### WE TEACH . . . . . Continued from page 5

religious teacher assumes the responsibility of leading the youth into the realm of spirituality. (David O. McKay, **Gospel Ideals**, Salt Lake City: Deseret News Press, 1953, p. 438.)

President McKay has further stated, "Leading youth to know God, to have faith in His laws, to have confidence in His fatherhood, and to find solace and peace in His love—this is the greatest privilege of the Church school teacher."

Referring again to **The Wisdom of Confucious**, three definitions and methods of the effective teacher are:

1. A teacher is a guide, not a puller. This process makes learning gentle.
2. A teacher is one who urges students to go

forward and does not suppress them. This makes the learning easy.

3. A teacher is one who opens the way. He does not take students there. This makes the student think for himself.

While these guides are very general, they do point the direction for teachers to take. It is impossible to open doors of learning and living to a student and urge him to travel the path if the teacher is not doing so himself. His life must reflect his teachings. This is not to say that he must assume an air of superiority, inviting his students to partake of his "vast understanding and knowledge." On the contrary, the character of the effective teacher stresses mutual cooperation in the search for understanding. Both teacher and student are engaged in the process of discovering life. Through his experience and training, however, the teacher does have the advantage. With humility and love he can and must guide the student through the open doors and down the indicated pathways.

The effective teacher must be continually aware that there is much he does not know or understand. He must live by the maxim, "The learning and knowledge that we have is, at the most, but little compared with that of which we are ignorant." The learning process, however, continues. President Hugh B. Brown has said that our capacity to do and to become increases as we gain new insights and as our understanding deepens. The limitless, unexplored areas about us become evident as we push back the horizons of our knowledge.

Our success in teaching—the degree to which we can change and influence lives—is directly related to our own character. If we accept the challenge of continued growth toward excellence of person, we will reap the rewards, not only in our individual lives, but as reflected in the lives of our students.

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#### WHAT MAKES . . . . . Continued from page 7

Much of the unrest among our young people today, some believe, stems from their desire to be treated with dignity, even though it is recognized that their experience and level of maturity are not the same as those of adults. If we are deeply committed to the basic worthiness of every student, there will be no predisposition to embarrass, push, or punish unduly. These practices greatly detract from our effectiveness in any teaching situation.

#### Self-Image

An important area having to do with human

beliefs and their relationship to teaching success is the view each of us has of himself. What is your self-image? Do you identify yourself with other people, or do you like to keep others at arm's length? Can you accept yourself, recognizing your weaknesses; or is your effectiveness lessened by your fear and concern with "ghosts" which exist only in your own mind? Finally, is your ability to reveal yourself developed to the extent that you can show how you really feel about the important things—your students, your families, the gospel? By doing so you can remove the "walls" that so many teachers build around themselves.

Some teachers complain that they are unable to get close to their students, an essential accomplishment for effective gospel teaching. The effective teacher makes himself "visible" to the student. The student feels comfortable in the presence of the teacher when the image he sees is real and authentic. If a teacher's actions are not consistent with the principles he teaches, the student will sense hypocrisy and withdraw from the teacher; thus, the teacher's opportunity to be effective is greatly reduced.

The importance of proper attitudes with respect to our purpose cannot be overemphasized. Dr. Combs study shows that our purposes must be altruistic and freeing so that we do not hear ourselves saying, "How can I make him?" or "If I could only get him to. . . ." Rather, a freeing purpose would "program" us to say, "How can I help him?" or "How can I assist—how can I arrange matters so that he? . . ."

#### Methods

Finally, there is something to be said about methods. It was found that the effective person does not worry about the method he uses as long as it fits the situation and individual involved. It is a matter of his willingness to reveal himself authentically through the method used. If the method accomplishes that end, it becomes an effective means. Methods are like the clothes we wear. They have to be tailored to each individual. You may not appear well-dressed or feel comfortable in someone else's clothes—nor would he in yours. It is not which method you use, but what is appropriate for the situation.

The results of Dr. Combs's study can be summarized as follows: The effective teacher possesses attributes that "program" him for success. These attributes are not a result of his knowledge of subject matter and methods, but arise from his system of beliefs as revealed in answers to the following questions:

1. What is your approach to people and problems? Is your point of view external or internal?
2. What do you believe other people are really like?
3. What do you believe about yourself? What is your self-image? Are you unafraid to reveal yourself to your students?
4. What are the purposes which motivate you and control your behavior?
5. Are the methods you use authentic to you?

We may not think we can change the world, but we can change ourselves. As we do so, the world becomes a better place. We may not be able to save every student who sits at our feet, but we can be sure that our feet are planted in the path and that we present an undeviating example for students to follow. Quiet moments of solitude with honest introspection and reflection in the light of the principles discussed here may plant seeds which will soon bear fruit.

**WHEN YOU TEACH . . . . .** Continued from page 9

Smith when he said ". . . men should be anxiously engaged in a good cause and do many things of their own free will"?

Challenge his thinking. Give him the word of the Lord, but let him also find answers for himself. In your efforts to teach, do not merely attempt to share predigested indoctrination. Be aware of the freedom of man's spirit, recognizing that it is the right of every person to do his own thinking and to arrive at conclusions consistent with all he knows to be true. It is not wisdom to ridicule comments that do not happen to agree

with your own present thinking. Each of your class members is in some way unique; and I am inclined to agree with what someone has said, "It is a favorite pastime of the nonintelligensia to attack what they neither know nor understand." Do not put yourself in such a category.

In your teaching methods, try to relate what you say to experiences he has already had or is having so that your message has meaning in terms of his present living and needs. Do not let your enthusiasm mesmerize him into some sort of exotic trance of idealism unrelated to his present living and doing. Profit from your own experiences; how many of your unrealistic resolutions found genuine expression in your life? In teaching without reference to living, we often become so effective in theorizing that we convince ourselves that our talking promotes our hearers' doing. There is that possibility; but usually when what we say remains unrelated to our experiences—leading into no personal involvement—there is little, if any, lasting effect. When you have a stirring message to deliver, please be sensitive to the feelings and thoughts of your students. Teaching the gospel is the opening of doors through which the individual may enter new areas of experience and understanding, but it is the learner himself who must pass through these doors. Nobody else, not even the teacher, can do this for him.

Please be prepared—be a scholar in the gospel. Let your students share your enthusiasm for the messages of life—not just at the feeling level, but motivate them to go beyond the material you present in class. Your own studies should suggest many avenues for further investigation. Involve members of the class in that search. Unpreparedness generally produces apathy which, when brought to class, may be contagious. Our child is naturally enthusiastic and inquisitive. Given no opportunity to share experiences with you and other members of the class, he will create opportunities of his own which may be unrelated to the message you have prepared for him. You may call this activity inattentive, disrespectful, or irreverent when it might be only ill-directed enthusiasm and creativity. I believe it has been fairly well established that one learns in relation to the degree of his own interest. We usually remember those things best which really arouse us. Nothing is ever completely ours until we have had an opportunity to use it. As parents, we would be happy to cooperate with you in any way we can; but we cannot prepare your lesson nor provide the enthusiasm or conviction of its

Continued on page 30



# Self-Control Through Fasting and Prayer

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**T**O the members of his Church in these latter days the Lord revealed, “. . . I give unto you a commandment that ye shall continue in prayer and fasting from this time forth.” (D&C 88:76.) As a people generally, how often do we apply the great principle of fasting as we pray? How often do we teach the principle of the fast and practice it with our own children? How often do we teach this principle to our students?

A few years ago the author conducted a follow-up study on 416 seminary graduates who were at that time serving in the mission field. One of the questions asked these seminary graduates was: Did your seminary training influence you to be more consistent in keeping a proper fast before going on your mission? Response to this question indicated there was a deficiency in the influence some seminaries had toward helping the young people to realize the value of fasting and prayer. This area received by far a lower rating than any other single item in the study. Only 7.3 percent of the graduates rated the seminary as having a “very great” or “great” influence in helping them observe a proper fast while 30.2 percent of them felt the seminary had had “some” influence, and 62.5 percent of them rated the seminary as having “little” or “no influence” on them in living the law of the fast.

By comparison, many items on the questionnaire show that seminary teachings had either a “very great” or a “great” influence in the lives of these graduates in other areas. The seminary influenced students as follows:

to have a good attitude toward the Church	77.3 percent
(This was the only question that did not have any responses marked under “no” influence.)	
to live the gospel	63.0 percent
to be morally clean	63.4 percent
to keep the Word of Wisdom	42.6 percent
to attend Church meetings	37.3 percent
to keep the Sabbath day holy	32.0 percent
to pray consistently	30.7 percent
to pay tithes and offerings	26.7 percent
to keep a proper fast	7.3 percent

Several comments were made by these graduates. For example,

“I was never taught the real purpose or worth of fasting in seminary.”

“I don’t think I even heard talk of fasting in my three years; anyway, I can’t remember it.”

“The importance of fasting was mentioned very little, if at all.”

“I never heard the fast mentioned, if I remember correctly.”

“No one really impressed me on the importance of keeping a proper fast.”

This study showed that young people have a very healthy and positive attitude toward the seminary program in helping them to understand and live the gospel more completely in their lives. This is a well-deserved compliment to all of us as teachers. Inasmuch as this study did show a rather serious deficiency in the particular area of **gospel teaching** mentioned, however, we as teachers would do well to ask ourselves this question: In what way can I more effectively teach the law of fasting and prayer and help the young people to have meaningful experiences with this great principle? Certainly we should (1) seize every opportunity to teach it from the scriptures and point out that the law of fasting and prayer brings power to those who obey; (2) use personal experiences of our own, of these students, or of others whenever possible; (3) look for guidance from our living prophet, President David O. McKay, on this subject.

It seems that every prophet of the Church has taught the message that is most important for the particular time of his presidency. The central message given by President McKay in his conference talks and other articles is often focused on the importance of overcoming our appetites and passions and developing self-mastery. Regarding one of the most important purposes of the fast, President McKay said:

There is still another blessing, and here I believe is the most potent factor, the most saving power in this fast-day requirement. What our young people need, what every man and every woman in this world needs in order to keep himself or herself free and unspotted from the sins of the world, is the power of self-mastery. Each individual should studiously practice self-control. It does not come all at once. . . . It is associated with spiritual uplift, and therein is one of the greatest blessings that come to those who will fast as God has asked them to.” (David O. McKay, **Gospel Ideals**, Salt Lake City: An Improvement Era Publication, 1953, p. 212.)

Now, after having taught the principle of fasting and prayer with emphasis on the primary purpose—gaining strength to resist and overcome temptations, bringing our appetites, desires, and passions more perfectly in line with gospel standards—how can we get students to obey this law and prove for themselves that it will bring them greater self-control? There are, no doubt, several possible approaches that we may use to motivate our students to incorporate this law into their lives. The following suggestion is one method that has been tried with some success.

Continued on page 32

# FAITH- KING OF POWERS AND QUEEN OF VIRTUES

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Faith is vivified, vitalized, living belief. . . . [It] is the motive principle that impels men to resolve and to act. . . . This principle becomes therefore the impelling force by which men struggle for excellence, oftentimes enduring vicissitudes and suffering that they may achieve their purposes. Faith is the secret of ambition, the soul of heroism, the motive power of effort. (James E. Talmage, *Articles of Faith*, pp. 97, 102-3.)

**W**ITHIN these few but profound sentences, Elder Talmage has caught the true essence, the meaning, the value of faith. Faith is a fundamental moving power of the world and a basic principle of all progress and learning. It is dynamic, creative, active, and forward looking. One must live and walk by faith if he is to live with confidence, walk progressively and meaningfully, and enjoy a full measure of accomplishment and happiness.

## Life Without Faith is Hopeless

If man's capacity for faith were removed, all hope would be lost; confidence and assurance would be void; and fear, doubt, and skepticism would be ever present. Life would become

meaningless, colorless, and hopeless. One's desire to do, to accomplish, to build, and to create would wither away into oblivion. All that man now enjoys and has schemed and structured for himself—the arts, sciences, technology, commerce, architecture, the whole of genuine family living—would crumble from lack of care. Man would find himself buried in a grave of human stagnation, burdened with the dreadful reality of life's continuance.

When one's faith is focused upon the true and living God and upon his Son Jesus Christ, the Savior and Redeemer of us all, it expresses itself in the richest, deepest, and most abundant manner. The penetrating beam of faith lights up the endless realities of eternity. Such a religious faith, however, must be deeply rooted and must flow throughout the soul as blood circulates through the physical body.

Herein is found the real challenge and opportunity for a teacher in religious education. A teacher must awaken faith, not only in God's existence and Christ's reality, but also in the deeper, underlying reasons for having such a faith. He must travel the whole gamut of values in religious living. They are warm, intimate, and

personal; and they encompass the whole of a person's life. He must show his students that faith is the principle basic to all progress and learning. The student must "see" **why** faith is the first principle of the gospel! Action and motivation are found at the very heart of every gospel principle. As the limbs and branches of a tree are related to their main trunk, so faith is related to a person's life—undergirding, sustaining, and causing all progression.

### **Faith in God Reveals Purpose to Life**

When one places faith in God, he sees his own place in the divine plan of eternal progression and happiness. He sees that life is not just an accidental chance happening but, rather, "for a wise and glorius purpose thou hast placed me here on earth." The student who understands this principle and sees his relationship to God may more easily develop faith in Christ and his teachings. To bring this about, a teacher may have to reveal a bit of himself in a warm, intimate way. He could relate personal experiences on the value of faith—how faith has helped him to see a high purpose in his life. He could discuss the intricacies and beauties of the plan of life, emphasizing man's purpose and destiny. He could express his own inner convictions—God lives!

Another way to approach the problem of teaching "faith" is to take the students on a vicarious walk through a world where there is no faith in the divine. Expose the problems—fear, anxiety, uncertainty, futility, hopelessness—of this kind of life. By comparison, show what faith in Christ and his gospel would give to the people of that world.

The student must come to know that faith in the divine is the indispensable preliminary without which true religious experience cannot develop. "But without faith it is impossible to please him; for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." (Hebrews 11:6.) A religious experience results from God's response to one's sincere search and genuine faith in him. The teacher must direct the pupil to seek and find his own Sinai or Sacred Grove by spiritually radiating the experience of the prophets.

He must seek for a response to that faith, the most common of which will be the more subtle impressions of the powers of the Holy Ghost—the "still small voice" or a deep feeling of warmth. For this experience the student must pray, seek, and live.

### **Faith Brings Wisdom**

A moving, spiritual faith in God is allied and

identified with learning and knowledge. It brings that divine illumination called wisdom and holds the key to the unraveling of the mysteries of godliness.

The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding. (Proverbs 9:10.)

And to them will I reveal all mysteries, yea, all the hidden mysteries of my kingdom from days of old, and for ages to come, will I make known unto them the good pleasure of my will concerning all things pertaining to my kingdom. (D&C 76:7.)

Teach the concept that faith in things spiritual and holy furnishes an eternal perspective; that it has the power to carry one through death into a life of endless duration, having infinite variety and opportunity. One's searching horizon will now be expanded into an "eternal quest." Such a faith extends a person's hope to all heights, to all depths, to all thrones, to all powers, and to all dominions; it unfolds his awareness to the possibility of one day "mingling with the Gods"—the intelligences of innumerable heavens. Allow the student to see that with such a perspective and eternal eye the momentary hardships and challenges are worth enduring and overcoming, since his labor in the Lord is not in vain.

### **Faith Gives Stability**

Faith brings the stability that saves a person from unnecessary anxiety, from joining in a general panic, or from being "... tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive." (Ephesians 4:14.) Express to the students that the holding power of faith is like an anchor of a ship and is drastically needed in a day when man is constantly encountering forces of irreverence, vulgarity, profanity, free-love, irresponsibility, sensuality, and materialism. Faith allows a person to meet and endure daily stresses and strains, vicissitudes, and suffering. In faith man finds his strengths, his courage, his confidence, his success, his realization of a solid foundation of truth.

### **Faith Leads to Freedom**

Faith in Christ unlocks the door leading to true freedom.

Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;

And ye shall know the truth, and the truth shall make you free. (John 8:31-32.)

The student must come to see that within faith's

domain is the releasing power that frees him from the fears and evils of darkness, from the consequences of ignorance and wrong-doing. It creates energy and allows him to build and structure, shape and form after the inner image of his faith. Faith allows one to live in a world of spirituality by engendering light, beauty, truth, joy, success, and eventual eternal glory.

Enlivened by a religious faith, the principle of love reaches its fullest expression; that is, faith in God unfolds one's capacity to love.

. . . for love is of God; and everyone that loveth is born of God, and knoweth God.

He that loveth not knoweth not God; for God is Love. . . . If we love one another, God dwelleth in us, and his love is perfected in us. (I John 4:7-8, 12.)

Such a religion inspired love softens a person's heart and causes him to feel tenderly toward others. It purifies and makes one's emotional structure fine and delicate. It brings vivid, harmonious tones to one's existence.

Show the student that a deep religious faith engenders the fullest manifestation of love which leads him to the altar, binding him in the most intimate of love relationships—marriage for time and eternity. Thus, he is given the "very key" to fulfilling the highest measure of his creation—receiving the fullness of the glory of the Father and being a God.

### Faith Brings Happiness

An active, living faith in the divine will be accompanied by happiness. The deepest happiness, the fullest happiness, the most enduring happiness comes through the dimension of living which such a faith gives. It comes from knowing the gospel concepts and laws and applying them to the everyday activities of life. Christ said: "These things I have spoken unto you, that my joy might remain in you, and that your joy might be full." (John 15:11.)

A deep, abiding, spiritual faith in God and Christ and in their work makes faith "king of powers and queen of virtues." Within such a frame of reference, the religious teacher can show and explain the deeper and, perhaps, the real and genuinely purposeful reasons for one's having a faith in that which is divine and eternal.

If a teacher will teach these "realities" of faith—the full force of his personality mirroring his faith—the students will catch the teacher's conviction, warmth, and sincerity and be able to see true values in having faith in God, in Christ, and in his Church. To accomplish this, however, the teacher should be a living messen-

ger of the subject and not just a verbal expounder. He should speak from his heart and convey to the students the real value and power of his religious faith. In a recent **Church News**, "Messages of Inspiration," the following was written: "Your students deserve more than your knowledge. They deserve and hunger for your inspiration. They want the warm glow of personal relationship. This always has been the hallmark of a great teacher." (Elder Gordon B. Hinckley, **Church News**, weekly section of **Deseret News**, June 28, 1969.)

The seed of faith within each student may be nurtured by the teacher until it grows into a positive power which will change the student's life.

### WHEN YOU TEACH . . . . . Continued from page 25

message for you. Please do not let his vitality go for naught; but as you prepare, do not be so preoccupied with the subject that you lose sight of your students. The gospel exists for the benefit of man and not for the sake of its subject matter alone. This was shown by the Savior when he said that the Sabbath was made for man and not man for the Sabbath. Your love for gospel subjects must not make of my child an incidental factor of the class. The prophetic approach (teaching by preaching) is effective only insofar as class members experience the message.

Live the gospel! If it has no genuine meaning in your life, how can you expect it to have meaning automatically for my son? Do not let him develop a feeling that the message is beyond his ability to use. In the home we attempt to



"AND IN ADDITION TO THAT—MY SEMINARY STUDENTS SEEM TO BE EASILY BORED BY MY LESSONS."



put gospel messages into our living, but we cannot completely compensate for all the failures found in his world. He experiences unchristian conduct through every possible medium—the press, television, movies, how he sees people relate to each other—and he will not forever attribute these activities only to those not of his faith. He watches the conduct of his parents and leaders of the Church and community. He watches your conduct! If you, his teacher, cannot make this message have meaning in your life and that of your family, why should it have meaning to him? We all have difficulty separating the message of the Savior from the activity of the people who teach it. Some of the thinking of our time has created a crisis that lies much deeper than that which is reflected in the appearance and conduct of many young people. It lies inside each of us—in the scale of values directing our activities, in our attitudes and outlook on life, in the sincerity and extent of our convictions, and in our basic commitments and aspirations. It grows out of our basic philosophy of life which is a composite of our experiences and reflections.

Finally, be mindful of your own youth and past experiences—how you felt and thought and acted at his age. You cannot attribute to him all the wisdom and experience your additional years have given you. Accepting the adage, "You cannot put the head of a sage upon the shoulders of a boy" does not mean that you must give a child license to behave as an undisciplined delinquent—only as a teen-ager. We have all been through it. Let us benefit by this experience in understanding our children and our students.

As a teacher, you may have to forego the immediate reward of an acknowledgment of success as a laborer in the vineyard; but you may have earned the respect and admiration of your students as well as the undying gratitude of their fathers and mothers.

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**FAITH—ANTIDOTE** . . . . . Continued from page 13

seminary and other youth activities was, in this instance, a joy to watch—the youth were excitedly involved!

The same principle of personal involvement in a spiritual experience takes place in dozens of different ways. There is the institute group who acts as the catalyst to rouse a whole community to send clothing and gifts to the Vietnam war orphans. The involvement may be the seminary class that exchanges gifts with Lamanite children. It may be the small group of young men encouraged by a wise teacher to find ways to help the boy who is trying to solve his word

of wisdom problem.

The effective teacher will not stop at the classroom door in his effort to make faith in the gospel real in the lives of his students. He must be aware of the much-needed laboratory experiments into which he can lead his students to test the teachings of the classroom by personal experience and involvement.

When you look into a microscope or a telescope that is not properly focused, you are not able to gain any understanding of either of those worlds into which you are peering. Until the proper focusing alignment has been made, the elements you are viewing do not take on any meaningful relationships. The gospel framework provides the view into life's relationships that otherwise would not be seen. Faith in that framework becomes the focusing mechanism, and the youth of the Church must know the urgency of being familiar with this kind of sight.

**Develop Sight by Faith**

Never has there been such a critical need! Developing sight by faith is more important in this day than in any other period of the earth's history. The Lord is carrying out his promise to "pour out my spirit upon all flesh." This has made possible a greater outpouring of scientific knowledge than the world has ever known. The result for the individual is either a blessing or a curse, depending upon what kind of "sight" one has.

To the person with material, earthly sight only, the sheer mass of knowledge and the things produced therefrom can cause a blur of life's vision that results in confusion and panic. We hear the results in the language of the youth of the world, "Tune in, turn on, drop out"—"Stop the world and let me off"—"It's too much." We see it in the desperate actions they take in trying to cope with this new world. These actions can be categorized as escapes, not solutions.

Contrast this with the young institute student, a recent convert to the Church, who said in his testimony, "When you look at the world through the framework which faith in the gospel provides, all the pieces fit together all the way from the preearth life right into the next world."

In the midst of a seasick world, we gospel teachers hold in our hands the precious antidote! If we will combine inspiring real life illustrations to provide motivation and then create real life experiments to combine personal experience with exercise of faith, we may convey to the student that faith in the gospel of Jesus Christ is the only really rewarding approach to life.

**SELF-CONTROL** . . . . . Continued from page 27

Every individual, teacher as well as student, should clearly realize that there are many areas in their lives where they can develop greater self-control. Challenge the students (and yourself) to begin cultivating the art of personal self-control in areas where they are weak. Have them write down their area of personal challenge and their approach to overcoming it. Fasting and prayer should be a major part of their plans. Have them seal their plans in an envelope until a given time in the future (two or three months is generally long enough). Their problem should be known only to them and to their Heavenly Father or, in case of serious moral transgressions, to their bishop. Some students may desire to discuss their plans with the teacher, but this should be entirely on a voluntary basis. Occasionally, the teacher could ask them how they are progressing and have them grade themselves on their progress. If they are not making much progress, ask them if they are fasting and praying about it. If they are not, challenge them to commit themselves to do it. You may want to have each student give himself a grade at the end of the time allotted for the project.

If we can be successful in motivating them to follow this formula of fasting and prayer, they will have established the pattern by which they can more fully develop self-control in their lives. After having participated in this project, one student reported his experience. His problem was that of fasting—he could not get the spirit of it, nor could he see a purpose in it. He was willing, however, to put it to the test. He decided to pray before he started his fast, to fast for some specific purpose, to pray during his fast, and to pray again before he broke his fast. He followed this formula for a few months and gained a strong testimony of the power of fasting.

One of the missionaries in the aforementioned study said:

President Burton of the European Mission added a great deal to my understanding of the need to fast. The same thing may have been said in seminary, but I missed it. He said a lot of problems people have in connection with controlling their physical desires could have been met if these people had fasted regularly and properly from childhood. By fasting, he said, man is able to put commandments above the desire of the body to eat. Later in life, if he found himself in a situation in which the desires of the body were making themselves known—Word of Wisdom, morality—he could draw on the strength he had obtained by fasting. His experience of having denied the physical body its pleasures would

help him to resist these temptations.

In his opening conference address in April, 1962, President David O. McKay said:

Jesus taught that an unsullied character is the noblest aim in life. No man can sincerely resolve to apply to his daily life the teachings of Jesus of Nazareth without sensing a change in his own nature. The phrase, "born again," has a deeper significance than many people attach to it. This **changed feeling** may be indescribable, but it is real. . . .

**Resistance** is necessary along with obtaining a sense of the real divinity. There should be developed also the **power of self-mastery**. . . .

This power of self-control in regard to our bodily longings, satisfying the passions, applies to every member of the Church of Christ." (David O. McKay, **Conference Report**, April, 1962, pp. 7, 8.)

It would be a blessing of untold value in the lives of our students if we could motivate them to fast and pray for strength to live the commandments and gain greater self-control in their lives. Should we not, therefore, work toward this goal that we and our students might ". . . continue in fasting and prayer from this time forth?"



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The feeling of assurance that comes to one who obtains a testimony of the gospel of Jesus Christ is difficult to explain to another who has not had a similar experience. This individual testimony that Jesus is the Christ, the Son of the Living God, the Author of our faith, is a personal possession and is a revelation from heaven to each individual. According to Joseph Smith, there is a direct communication to the spirit of a person when God reveals information to him. The Prophet stated, "All things whatsoever God in his infinite wisdom has seen fit and proper to reveal to us . . . are revealed to our spirits precisely as though we had no bodies at all; and those revelations which will save our spirits will save our bodies." (Discourses of the Prophet Joseph Smith, p. 2.)

We may learn about the existence of God from reading an encyclopedia, from historical evidence of Christ's sojourn and ministry, and from the scriptures. However, really to know God one must have an assurance within his own soul, an assurance which comes from a higher source. (Dr. Alma P. Burton, *The Improvement Era*, February, 1963, p. 100.)

15 OCT 1969